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674 doubtful whether crime can be said to exist among the Todas.

Acts such as infanticide are committed which would be regarded as crimes by others, but since these are the outcome of custom they are not crimes from the Toda point of view.

673 Again, we have seen that the Todas have a code of offences against the dairy, but these must be regarded as sins rather than as crimes, for they are neither investigated nor punished by the civil authority, the *naim*, but are punished directly by the gods, and the various ceremonies described in Chapter XIII are expiatory and not punitive.

578 The list of offences given on p. 295 includes quarrelling between people of the same clan at a festival and quarrelling

673 in the dairy. In both cases the quarrelling is an offence

623 against the dairy, and I have no information to show whether quarrels ever lead to acts of violence which might in other

671 places become the subject of criminal investigation. So far as I could learn, any investigation by the *naim* would only deal with the causes which had led to the quarrel; it would deal only with the civil and not with the criminal aspect of the case.

583 Again, the custom of *tererstlui*, or transference of wives, which is the chief subject of the deliberations of the *naim*, some-

586 times leads to acts of violence. A woman who has been

674 transferred by the *naim* from one man to another may be

177 carried off by force from the home of the former, but, however such an act may be regarded from our standpoint, it is not a crime from the Toda point of view, but merely the carrying out of the decision of the judicial authority. So many Todas are, however, discovering that such an act is regarded as a crime by Europeans that there will probably soon come about a state of public opinion which will regard such abduction as a crime, and possibly the same idea may become attached to the whole custom of transference of a woman from one man to another unwillingly. It seemed not unlikely at the time of my visit that this conversion of a custom into a crime might be assisted by the action of the Government.

000 In the legend of Kwoten, this hero kills Parden, but so far

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428 one-third of the whole of the property of the three brothers. If the property had been divided among the three brothers, the man who died would have received one-third, and the children should have received his share.

611 In all cases of distribution of property, inheritance depends
428 on descent as determined by the *pursütpimi* ceremony, and not on the real descent, even if this should be well known.
851 Thus the boy Meilitars (44), who is really the son of Kuriolv, but is legally the son of Pepners, should not inherit any of Kuriolv's buffaloes, but will receive those of his legal father, Pepners, of whom at present he is the only son.

If the whole of a family, such as is given in one of the genealogical tables, should die out, the inheritance of the buffaloes and other property is determined by the nearest links of descent, of which a tradition may be preserved, even if the actual relationship cannot be definitely traced.

421 Several interesting features of Toda law are illustrated by
428 a case out of which a lawsuit may one day arise. If the family of Kiugi (57) should become extinct, there would
611 arise a dispute about the succession to the property, which
● 671 would turn largely on a case in which the *pursütpimi* ceremony
183 was performed several generations ago. When the eldest child of Tudrvan (52) was about to be born, Tudrvan was away from home, and had not performed the *pursütpimi* ceremony. There was a danger that the delivery might take place before the ceremony could be performed, and Kòrs (57) was therefore called in to give the bow and arrow, and Teitchi, who was born soon afterwards, was, according to Toda custom, the child of Kòrs. When Teitchi grew up, however, he decided to regard himself as the son of his real father, Tudrvan, and being a powerful and influential person like his grandson Kuriolv, he appears to have had his way, and his descendants have been regarded as the descendants of Tudrvan. Tudrvan himself gave the bow and arrow in the succeeding pregnancy, and there is therefore no doubt about the legitimacy of Pusheiri and his younger brothers and sisters.

Owing, however, to the part played by Kòrs before the birth of his grandfather, Kuriolv has lately directed that Kiugi, the son of Kòrs, should belong to the same *pòlm* as

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421 himself in order that he or his family may succeed to the
428 buffaloes of Kiugi's *pòlm* if this should die out. It is known,
however, that Kiugi's *pòlm* is closely related to that of
611 Tüliners (56), so that should the *pòlm* of Kiugi become
671 *extinct, there would arise a lawsuit between Kuriolv and*
183 Tüliners or their representatives for the possession of Kiugi's buffaloes.

The essential point of the situation is that Kuriolv is trying to make use of his double position as the descendant of Tudrvan by real paternity and of Kòrs by virtue of the *pursütpimi* ceremony. According to the latter he is of the same *pòlm* as Kiugi, but if equity prevails in the decision of the *naim* which may have to settle the dispute, Kuriolv or his representative will have to decide whether he is descended from Tudrvan or Kòrs, and will not be allowed to take advantage of both lines of descent.

As a matter of fact, I was assured by several Todas that though they have apparently fallen in with Kuriolv's wishes, they still regard Kiugi's *pòlm* as most closely allied to that of Tüliners, and if Kuriolv should die before the extinction of Kiugi's family, I have little doubt that the *naim* would decide that the buffaloes of Kiugi should go to the family of Tüliners.

[601] This potential lawsuit is important as showing the *rôle* played by the genealogies in the social regulations of the Toda community. We see that an eventuality which may never arise and probably will not arise for many years to come is already the subject of consideration and discussion, that the crucial point upon which the lawsuit will turn is an event which occurred probably about 120 years ago, and that the ties of kinship which will be involved in the dispute are carefully preserved in the memories of the people.

157 The history is also very interesting in showing that a
184 century ago a man of force was able to set aside a fundamental regulation of Toda society, and that his grandson, who has apparently inherited the powerful character of his ancestor, is following in his footsteps, and, as we have seen frequently during this volume, is able to put on one side Toda customs or laws when they conflict with his interests or desires.